

Hosanna to the Son of David:

O R, A

TESTIMONY

To the

Lord's Christ.

Shewing

His rule and reign over the people of the
Jews upon Earth a thousand years, together with his
second personal appearance proved from the
Scripture of Truth.

With

A general word of Use from the point to Saints and
Sinners.

By Samuel Grosvenour.

*And behold, thou shalt conceive in thy womb, and bring forth a Son, and
shalt call his name Jesus. He shall be great, and shall be called the
Son of the highest, and the Lord God shall give unto him the Throne
of his father David, Luke 1.31,32,33.*

L O N D O N,

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To the Reader.

Is observable throughout all generations, that truth in its first appearance in the world can be very hardly entertained, but rather opposed. I am sure, of all truths, this hath not, nor is not like to escape. For Gospel-truths will bring Gospel-sufferings: and therefore whosoever thou art that wilt inquire into this truth, I begge of thee, that thou wouldst first sit down and consider what it will cost thee; and search the Scriptures, whether things be so or no: For this is no new Doctrine, but that which hath been testified by the mouths of all the Prophets: and consider what the Apostle saith: For he hath chosen us unto salvation, through

To the Reader.

sanctification of the spirit, and belief of the truth. So that every truth is to be looked after by believers, because that God, who is a God of truth, is sweetly to be injoyed in all truth. Reader, accept of this small mite, and the Lord grant that the eyes of thy understanding may be inlightned in the knowledge of Christ, as King, Priest, and Prophet unto thy poor soul; and then how sweet will it be unto thee to consider, that that King that rules and reigns in thy heart, shall ride Conquering and to Conquer, untill all his Enemies, both within and without, in thy heart, and my heart, and in the world, be made a footstool: which shall be the desire and prayer of him, who is a servant unto the God of Jacob,

Sam. Grosvenour.

Hosanna



Hosanna to the Son of David:

Or,

A Testimony to the Lord s Christ.

THe most wise God of Heaven and Earth hath so ordered and disposed of all truth revealed in his word, that every truth throughout all generations hath broke forth in its due season: and truly this truth that I am now speaking of, it doth more particularly concern the Saints of the last times. I shall make it appear, how all along this truth hath been testified unto from the first to the last: we shall begin with Gods promise unto *Abraham*, the thirteenth of *Genesis*, and the fifth verse; And the Lord said unto *Abraham* after that *Lot* was separated from him, Lift up now thine eyes, and look from the place where thou art, Northward, and Southward, and Eastward, and Westward: For all the land which thou seest, to thee will I give it, and to thy seed for ever. This land was the land of *Canaan* which God promised *Abraham*; yea, and a promise that is yet to be fulfilled.

Object. *Abraham* was in the Land of *Canaan*, and his seed after him.

Ans. It is true; but in what condition? they were strangers, and Pilgrims there, and this they confessed, and therefore this could not be a possession of it.

Ob. I, but God in promising *Abraham* the Land of *Canaan*, it was a Type of the heavenly *Canaan*.

Ans. It is true, *Abraham* had an eye of faith to see into the promised rest, as all the seed of *Abraham* that are spiritual Jews have; However, there is more then this in the promise.

For, observe how God cites this promise unto him: it is said, After that *Lot* was separated from him. I do not question but that *Lot* belongeth unto the general Assembly, and Church of the first-born, whose names are written in Heaven, but yet Gods Covenant must be with *Abraham*: now observe the promise, For all the land which thou see'st, to thee will I give it, and to thy seed for ever; now we know that all the Types of the Law, as that of the blood of Bulls, and Goats, and others, they did all center in Jesus Christ, and so every true believer hath entered into that rest: but consider what the Lord saith, The Land which thou see'st, the breadth and length of it, will I give unto thee, and to thy seed for ever. And you shall finde in many places of Scripture, that when the Lord promises to bring back again the Captivity of the Jews, (he saith) I will bring them into their own Land: a Scripture as clear as the Sun, for this, you may see in *Jer.* 23. 5, 6, 7, 8. Behold, the dayes come, saith the Lord, that I will raise unto *David* a righteous branch, and a King shall reign and prosper, and execute Justice and Judgement in the Earth. In his dayes *Judah* shall be saved, and *Israel* shall dwell safely: and this is his name whereby he shall be called, The Lord our righteousness: and in vers. 8. They shall dwell in their own Land. So that here is both the two Tribes, and the ten Tribes promised to enjoy their own Land again, which is the Land of *Canaan*, under the rule and reign of that righteous branch unto *David*, which is the Lord Jesus Christ, for it is said, he must execute Justice and Judgement in the earth. That Christ is that branch spoken of, you may see plainly in the eleventh of *Isaiah*, the first verse: the whole Chapter is a sweet discovery of the Kingdom of Christ; and in the ninth verse (he saith) The earth shall be full of the knowledge of the Lord, as the waters cover the Sea.

Sea. We shall now begin with all the Prophets that have spoken in the name of the Lord: and that the Lord might be justified out of the mouths of the wicked, stand forth wicked *Balaam* in the 24th. of *Numbers*, and the third verse, And he took up his Parable, and said, *Balaam* the Son of *Beor* hath said, and the man whose eyes are open hath said. Pray observe in the first place, it is said in the second verse, that the Spirit of God was upon him: from whence I would inferre this, that a Soul by the common enlightning of the Spirit may come to see into this and other glorious truths, and therefore it ought to be our care, that we have not onely that Spirit upon us, but the Spirit in us; and as Christ saith, Rejoyce not that the Spirits are subject unto you, but rather that your names are written in heaven: so I say, Rejoyce not in thy knowledge of this Kingdom, but rather that Jesus Christ is King in thy heart, whereby thou comest to have assurance that thou hast an Interest in this glorious spiritual Kingdom, when Jesus Christ shall come to be admired in all them that believe. But to go on where we left *Balaam*, in the seventh verse: He shall pour the water out of his buckets; (speaking of *Jacob*) and his seed shall be in many waters, and his King shall be higher then *Agag*, and his Kingdom shall be exalted. Jesus Christ shall be higher then all the *Agags*, and *Nimrods*, and Potentates of the Earth. For he is the great and onely Potentate, the King of Kings, and Lord of Lords, 1 *Tim.* 6. 15. *Moses* also did by faith perceive what God would do for his *Israel* in the last dayes, as you may see in *Deut.* 33. 26, 27, 28, 29. *Hannah* in her sweet song of deliverance prophesies of Christ, and of his Kingdom, 1 *Sam.* 2. 10. The adversaries of the Lord shall be broken in pieces; out of heaven shall he thunder upon them; the Lord shall judge the ends of the Earth, and he shall give strength unto his King, and exalt the horn of his anointed. Mark, friends, the Exaltation of Christ it lieth in the destruction, of his implacable enemies, *Pf.* 110. 1. The Lord said unto my Lord, Sit thou at my right hand untill I make thine Enemies thy footstool: he shall give strength unto his King: Jesus

Jesus Christ is the King of Gods own appointment, a King that God hath given unto his subjects, *Isa. 9. 6, 7.* For unto us a Childe is born, unto us a Son is given, and the government shall be upon his shoulder; and his Name shall be called, Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of peace. Of the increase of his government and peace, there shall be no end, upon the Throne of *David*, and upon his Kingdom, to order it, and to stablish it with Judgement and Justice, from henceforth even for ever. The zeal of the Lord of Hosts will perform this. That same Jesus that is the King of his Saints and people, that Jesus shall also be the King over all the Nations: *Rev. 3. 21.* To him that overcometh, will I give to sit with me on my Throne, even as I also overcame, and am set down with my Father on his Throne. So that here you may see that Jesus Christ hath a Throne, which he calls more properly his Throne. Now what this overcomer shall do, you may see in *Rev. 2. 26, 27.* To him will I give power over the Nations; agreeing with that Parable that Christ spake of, concerning the Lord and his servants: to him that had gained ten Talents, his Lord saith, Be thou ruler over ten Cities; and to him that had gained five, over five. But let us a little consider this sweet Prophecie of the ninth of *Isaiab.* Some Expositors have much reasoned whether they should call *Isaiab* a Prophet, or an Evangelist. And truly, though all these names that are given unto Christ be fulfilled in respect unto his people in the state of Grace, (for he is the wonderful Counsellour of his people in all straits and difficulties, and he is the mighty God, for his own arm hath brought salvation, and he is the everlasting Father, and he is the Prince of peace; for Christ onely is a believers peace) but it is said, He shall be King upon the Throne of *David*. Now ye know that the Throne of *David* it was in the Land of *Judea* over the people of the Jews; his is the Throne which Jesus Christ shall have.

Object. How can that be? for *Jerusalem* is destroyed.

Answer. Though it be, yet we have the promise of God
for

for it, that it shall be again inhabited, *Zech. 12. 6.* And *Jerusalem* shall be inhabited again in her own place, even in *Jerusalem*. Yea, we finde that at Christs second personal appearance, it is said that his feet shall stand upon the Mount of Olives, which is before *Jerusalem*, *Zech. 14. 4.* and in the same day you finde that he shall be King over all the earth, and there shall be one Lord, and his name one, in the 9. verse. We know also, that as *Solomon* in his succession to the Crown was a sweet Type of Christ, so likewise in respect of his peaceable Kingdom, and therein Christ shall well be called the Prince of Peace. Now it is very much to our purpose to consider with what difficulty *Solomon* did attain unto the Crown; you have the story in the 1. of *Kings*, chap. 1. the whole Chapter is very remarkable: you finde that *Solomons* mother in the 17. verse comes unto King *David*, and she said unto him, My Lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly *Solomon* thy Son shall reign after me, and he shall sit upon my Throne, the 18. verse, and now behold, *Adonijah* reigneth. Observe, it is the woman that prevails with *David*, and surely it must be the woman (even the Church) that must prevail with God for the exaltation of Jesus Christ, for she is said to travel with the man-child, in the twelfth of the *Revelation*, and she brings him forth at last in verse 10. Now is come salvation and strength, and the Kingdom of our God, and the power of his Christ: no more accusings then of Satan; no, no, the accuser of the brethren is cast down. Now observe how the woman and the Churches and Saints of Christ may agree together in their Petition: for as she said, My Lord, thou swarest that thy Son *Solomon* should reign; so may the Church say, Lord, thou hast sworn that thy Son Jesus Christ shall reign, in the 89th. Psalm, verse 3, 4. Well, what follows? And now (saith she) behold, *Adonijah* reigneth. This word, *Behold*, it is an expression of admiration; Behold, my servant whom I have chosen (speaking of Christ.) Truly, it should be matter of admiration unto the Sons and daughters of *Zev*, that the

Lord should have so much patience as to afford the Kings of the earth that time which is allotted unto them, but the Lamb shall at last overcome them; we finde that when *Bathsheba* had done, then came in also *Nathan* the Prophet, and he comes with the same story: certainly the true Prophets of God they will in all generations joyn with the Church in that which concerns the glory of God; and hereby we may come to know who are the false Prophets, and who are the true. The false Prophets they cry up the beast, and wonder after the beast; but the true Prophets they cry up Jesus Christ, and admire at his excellency, and are forced to cry out, Who would not fear thee, O thou King of Nations! *Jer. 10. 7.* and as you read in the following Chapters, of the miserable end that did follow them that helped to Crown *Adonijah*, so be assured that nothing but misery and destruction will be the end of them that are enemies to the Kingdom of Jesus Christ: But as for those mine enemies that would not that I should reign over them, bring them hither, and slay them before me. This will be Christs sentence unto such his enemies at his appearance. It is my desire to run through the whole current of Scripture, that the Reader may be furnished against all Gainsayers. The next Scripture that hints unto this truth, is in *Job 19. 25.* For I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, verse 26, 27. yet in my flesh shall I see God, my eyes shall behold him: this was the comfort of *Jobs* knowledge, that he knew that Christ was his Redeemer. O man, or whoever thou art that readest, what doth thy Soul say to this? canst thou say as *Job* said? hath Christ given thee an entrance into his everlasting Kingdom of Grace? believe it, otherwise this truth will afford thee little comfort: he doth not say, A Redeemer, or THE Redeemer, but MY Redeemer, and this Redeemer shall stand upon the earth; yea, (saith he) mine eyes shall behold him: for our vile bodies shall not be taken away from us at Christs appearance; but as *Paul* saith, they shall be changed and made like unto his glorious body. And
 now

now we come to the 2. Psalm, where you have a plain demonstration of Christ and his Kingdom, vers. 6. Yet have I set my King upon my holy Hill of *Zion*: as sure as ever this was performed in his state of Humiliation, so shall it surely be accomplished in his Exaltation, *Acts* 4. 25. yet this Psalm doth more particularly point at his Exaltation, when he shall come the second time without sin unto salvation: for it is said in the 9. verse, Thou shalt break them with a Rod of Iron; agreeing to that which is said in another place, By the breath of his mouth he shall slay the wicked; yea, we finde sometimes that God hath so revealed this truth in his word, that it cannot well be understood spiritually, unlesse we will turn Scriptures into Allegories, as in Psalm 47. where the very Translators or Expositors of the Bible have helped us with this Exposition: The Nations are exhorted cheerfully to entertain the kingdom of Christ. In the 2. verse it is said, He is terrible, and a great King over all the earth, whereas Christ as he is King to his people, he is the Prince of peace, *Isa.* 9. 6. but see the work that this King is to do, in v. 3. He shall subdue the people under us, and the Nations under our feet: this will be more especially done at his second glorious appearing, agreeing to that in *Dan* 12. 1. And another thing that you may take notice of in the Psalm, is in v. 9. where he saith, The Princes of the people are gathered together, even the people of the God of *Abraham*. By Princes here I understand the Saints of God, for they are made Kings and Priests by Christ unto God the Father, as the Apostle saith, If ye be Christs, then are ye *Abrahams*, seed and heirs according to the promise, *Gal.* 3. 29. that it is spoken of the Saints that shall rule and reign with Christ as Princes, you may see in *Isa.* 32. 1. Behold, a King shall reign in righteousness, and Princes shall rule in judgement. Second verse, and a man shall be as an hiding place from the winde, and a covert from the Tempest: this is the Man Christ Jesus, born of the Virgin *Marye*, crucified, dead, and buried, and ascended: for as he suffered as God-man in the earth, so he shall be exalted as God-man upon the earth, witness his own words,

who is truth it self, *Mark*, 13. 26. And they shall see the Son of man coming in the Clouds, with great power and glory. Christ so coming as he is the Son of *David*, and the Son of *Abraham*. Now the place whereunto he shall gather all his people, it is said to be the excellency of *Jacob*, which is in the Land of *Canaan*. The next Psalm that speaks of this truth, is 67. 4. O let the Nations be glad, and sing for joy: why, what is the matter? it follows: For thou shalt judge the people righteously; and lead the Nations upon earth. It cannot be denied, but that Christ doth govern and dispose of all things, now: but this points at his very personal being as God-man upon the earth, vers. 6. Then shall the earth yield her increase; I cannot believe that the earth doth now yield the same increase that it did before the fall of *Adam*, but certainly God will make the earth as glorious for the second *Adam* as ever he did for the first. You have also a plain Prophecie of his Kingdom, Psalm 72. But I passe to the second of *Isaiah* in the second verse: And it shall come to passe in the last dayes, that the Mountain of the house of the Lord shall be exalted in the top of the Mountains: agreeing to that in the fourth of *Micah*, the first. The Scripture maketh a difference between the latter dayes, and the last dayes: Christ saith, As it was in the days of *Noah*, so shall it be in the dayes of the coming of the Son of Man.

Object. But is not Christs second coming, called the judgement of the great day, as in the sixth of *Jude*? where then is any room for dayes?

Answer, that this day of judgement may as well be taken for the thousand years rule of Christ as for one day; and the Scripture doth bear witness that there is no difference as to God, second of *Peter*, the third and eighth verses. One day with the Lord is as a thousand years, and a thousand years as one day: in the fourth verse, And he shall judge among the Nations, and shall rebuke many people. Here he is brought in performing his Kingly office upon the Throne of his father *David* amongst the Nations: the glorious ef-

fects

fects of this his Kingdom you have in *Isa. 35.* The whole Chapter is a most glorious Propheſie of the Kingdom of Chriſt, not onely internally in the ſpirit of his people, but alſo externally in the world.

Object. Was not this already performed when Chriſt came in the fleſh, when the deaf did hear, and the blind ſee, and the lame leap?

Anſw. Though the Propheſie hath a ſpecial eye unto that time, and was ſpecially fulfilled then, yet it reacheth unto a higher diſpenſation, as will appear if we conſider the 8th. verſe, and the 10th. verſe: in the 8th. verſe it is ſaid, And an high-way ſhall be there, and a way, and it ſhall be called, The way of holineſſe. I know not the like expreſſion again in all the Scripture, where the way of holineſſe is called an high-way; I do believe that when Chriſt ſpoke of the ſtraight way and narrow Gate that leadeth unto life, that he meant the way of holineſſe: now we know that an high way it is a broad way, and a plain way; and yet rightly conſidered, they do not oppoſe each other: for while the Prince of the power of the aire (which is the Devil) doth rule and bear ſway in the world, he (as all other Kings have) hath his high way, which is the high way; of ſin, error, and profaneſſe, and there are multitudes that are found galloping in this way: but the way of holineſſe is ſo ſtrait, that he that walks in that way muſt walk alone; but when Chriſt cometh, and ſhall be King over all the earth, then ſhall be fulfilled that ſaying of the Prophet *Iſaiah*, Thy people alſo ſhall be all righteous, *Iſa. 60. 21.* It is further apparent if we conſider *Iſa. 35.* the 10th. verſe: by the ranſomed of the Lord I underſtand, either the people of the Jews in general, or elſe every true believer in particular: Theſe ſhall return, and come to *Zion* with ſongs, and everlaſting joy upon their heads; they ſhall obtain joy and gladneſſe, and ſorrow and fighting ſhall flee away. Why Gods bringing of his people now unto *Zion*, it is with weeping, and with ſupplication; but in this day when (*Zion*) the Mountain of the houſe of the Lord ſhall be exalted in the top

of the Mountains, it shall be with everlasting joy; agreeing to that in *Jer.* 31. 12. Therefore they shall come and sing in the height of *Zion*. But in the 9th. verse there is weeping and supplication, and in the latter end of the 12th. verse, they shall not sorrow any more at all. Certainly then this will be a time of extraordinary spiritual joy, which we expect and wait for, and not an outward glorious Jewish Kingdom, which some speaking against it, say that we look for: but let such see their portion, if they have a portion in Christ, and how gracious Christ will be unto them in this his kingdom, in that sweet Prophecie of his reign in *Isa.* 32. 4. The heart also of the rash shall understand knowledge. I am perswaded that many a gracious heart, in the consideration of that glorious truth of Christs spiritual reign in the hearts of his people over sin, Satan and the world, hath cried down this his personal reign upon the Throne of his father *David*, as error and Heresie. I might cite much in the behalf of this truth, from *Isa.* 65. 17. to the end, but I shall passe over to *Jer.* 30. 9. And they shall serve the Lord their God, and *David* their King, whom I will raise up unto them. Now observe the time when they shall serve this King, it is when God shall give them to possess the land which he gave unto their fathers, as you may see plainly in the third verse: and before they do thus serve him, they shall return and seek him, even the Jews that are called the children of *Israel*, *Hosea* 2. 5. O ye Gentile Saints of the most high, what room hath God made in your hearts for the poor Jews? did they think upon us when we were not a people, and shall not we think upon them? Ye that make mention of the Lord, keep not silence; for he hath said that the Nation and kingdome that will not serve them shall perish; yea, those Nations shall be utterly destroyed, *Isa.* 60. 12. certainly then there is little hopes for *England* that would not suffer you to dwell amongst us: but faithfull is God that hath promised, and will accomplish, even to set over them that great Shepherd and Bishop of our Souls, the Lord Jesus Christ, *Ezek.* 34. 23. The next plain Scripture is

Dan.

Dan. 7. 27. And the kingdom, and dominion, and the greatnesse of the kingdom under the whole heaven, shall be given to the people of the Saints of the most high, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. This is a plain Prophecie of Christs personal appearing to rule and reign with his Saints: if ye consider the 22th verse, there ye have him mentioned; Untill the ancient of dayes came; agreeing with that his title in the Revelation: I am *Alpha* and *Omega*, the first and the last. This is a kingdom, and dominion under the whole heaven, certainly then it must be on earth; and then shall that promise be made good, which saith, The meek shall inherit the earth. We do not doubt, (as a worthy Preacher lately said) of a kingdom in the heavens, in that } *Mr. Kollys*
 celestial place of glory prepared for us; but our }
 God hath promised us a kingdom under the whole heaven; wherein Christ shall be King, that one Lord, both over believing Jews and believing Gentiles.

This kingdom it is given him by God the Father, who is also called the ancient of dayes; for as Christ saith, I and my father are one, you have it in the 13. and 14. verses of *Dan.* 7. I saw in the night Visions; and behold, one like the Son of Man, came with the Clouds of Heaven; agreeing unto Christs words, Then shall ye see the Son of Man coming in the Clouds of Heaven with power and great glory. I shall plainly lay down my Meditations concerning it, and leave it to the judgement of the Christian Reader, which were this; Christ coming, and the Saints bringing of him unto God their father: for it is said in the 13th. verse, They brought him near before him; agreeing to that in *Isa.* 8. 18. Behold, I and the children which thou hast given me. And now being before their father, (as Christ said, I go to my father and to your father, to my God and to your God) the subject matter of their plea is for a kingdome founded in the sufferings of Christ, and so a branch of the new Covenant, *Isa.* 53. 12. Therefore will I divide him a portion with the great, and he shall divide the spoyle with the

the strong, because he hath poured out his Soul unto death. Now God the father being faithful that promised, he gives the kingdom unto the Son; agreeing to that in *Pf.* 72. 1. Give the King thy judgements, O God, and thy righteousness unto the Kings Son, which is fulfilled in *Dan.* 7. 14. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; even him that was despised and rejected of men, a man of sorrows, and acquainted with grief, unto whom the Nations have said, We will not have this man to reign over us, even unto him shall this glory and dominion be given, that so that which is written may be fulfilled. At the name of Jesus every knee shall bow, and every tongue shall confesse that he is the Lord, for he will be King alone in that day, *Hosea* 13. 10. The Prophet *Joel* is very large in declaring the signs and wonders that shall be, before this great day of the Lord, agreeing with those in *Matth.* 24. The Prophet *Amos* is in the latter end of his Prophecie treating of the restauration of the children of *Israel*, which take in many special circumstances concerning this truth, and will require a larger Treatise then this is: for there is both height and depth, and length and breadth in the truths of God. But I passe them over, and shall onely take notice of *Mich.* 4. 3. And he shall judge among many people, and rebuke strong nations afar off, *vers.* 4. They shall sit every man under his Vine, and under his Fig-tree, and none shall make them afraid. It shall be a *Solomons* kingdom in respect of peace, so that in this sense he will come as the desired one of all Nations, and this kingdom shall come to the daughter of *Jerusalem*, as you may see in *vers.* 8. but more especially in *Zeph.* 3. 14. Sing, O daughter of *Zion*, shout, O *Israel*, be glad and rejoyce with all the heart, O daughter of *Jerusalem*. Now see the reason why: The Lord hath taken away thy judgements, and then thou shalt not see evil any more. O how beautiful upon the Mountains should the feet of such publishers be, that would say unto *Zion*, Thy God reigneth, *Isaiah* 52. 7. Then shall the Saints of the Lord
sing

sing that song, which none shall learn but onely those who are redeemed from the earth, and from amongst men, *Rev.* 14.4. Then shall Mount Zion sing. *Zech.* 2. 10. *Sing and rejoyce, O daughter of Zion: for lo, I come, and I will dwell in the midst of thee, saith the Lord. And many nations shall be joynted unto the Lord in that day, and shall be my people.* Verse. 12. *The Lord shall inherit Judah his portion in the holy land: and shall chuse Jerusalem again.* There will be such abundance of light in the latter days, that the Nations shall be able to see, and to distinguish between the Bride and the Whore; the false Church, and the true Church; the house of God, and Babylon that shall be made the Cage of every unclean and filthy bird, even when the Gentiles shall come to the light of the Jews, which shall be as life from the dead, *Rom.* 11. 15. for as sure as ever the Lord hath cast them off, so surely will he receive them again: but Oh, the dreadful work that the Lord must make in the earth, before he shall have accomplished his designs unto his people! and for this he hath appointed a day: and Oh, that Saints and Sinners would take notice of it: *Mal.* 4. 1. *For behold, the day cometh that shall burn as an oven, and all the proud, yea, and all that do wickedly, shall be stubble: and the day that cometh shall burn them up, saith the Lord.* Agreeing unto this, is that Prophecie in *Isa.* 2. 12. *For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one, that is lifted up, and he shall be brought low.* And in *vers.* 20. *In that day a man shall cast his Idols of silver, and his Idols of gold which they made, to the Moles and to the Bass.* All which may certifie us of a notable fiery day of Tryal, which will come before the great day of Christ. And truly, here I may justly take up a deep Lamentation in the Consideration of that abundance of pride and wickedness which doth abound, not onely amongst the common profane of the world, but also amongst Professors themselves: *this is a lamentation, and shall be for a lamentation.* O, how few have kept their first love! and such as are in the day of their first Espousals, if they be not very watchful, will be carried

away with the stream, amongst Professors that have cooled in their first love: certainly therefore it is a time for such as fear the Lord, to be thinking upon his dishonoured Name; for unto such as fear his Name, shall the Sun of righteousness arise with healing under his wings.

Thus far there hath been onely treated of this Kingdom from the Old Testament Prophecies: I shall come now to some New Testament Scriptures wherein it is as clearly affirmed.

From *Mat. 25. 31.* it is thus written: *When the Son of man shall come in his glory, then shall he sit upon the throne of his glory: and in the 34 verse, Then shall the King say unto them on his right hand.* By the man Christ Jesus, the Son of David, the Son of Abraham, God will judge the world; yea, and so judge them as he is a King; or else what Kingdom shall he have to deliver up unto God the Father? *Then cometh the end* (saith the Apostle) *when he shall have delivered up the kingdom unto the Father, that God may be all in all, 1 Cor. 15. 23, 24, 25. Mat. 2. 2. Mark 13. 26. Luk. 1. 32.* there God makes a promise unto Mary by the Angel, that that child Jesus which was in her womb, should sit upon the Throne of his Father David, which is to rule and reign over the house of Jacob, as it followeth in the 33 vers. And in order unto this, he shall so come from Heaven, as he ascended up into Heaven. Now there is none that will deny this, but such as will deny Christ and Scripture too, that he did ascend with the same body with which he did arise: & this is his own testimony of his second coming, when he saith, *Then shall ye see the Son of man coming, Act. 1. 9, 10, 11.* but until that time, the Heavens must receive him, which will be the time of the restitution of all things, *Act. 3. 21. 2 Tim. 4. 1.* Paul doth charge Timothy upon the account of the appearing and Kingdom of Christ, to be faithful in the work of his Ministry: so that Christ as he is King, and in his Kingdom, shall judge both the quick and the dead: but when Christ shall give up this Kingdom unto
God

God the Father, (wh^{ch} he shall do, 1 Cor. 15.) then saith Christ to his, *Come ye blessed of my Father, inherit the Kingdom prepared for you before the foundations of the world were laid.* And thus God the Father shall be all in all, & the Saints shall come into the Fathers Kingdom: *Come ye blessed of my Father.* Luk. 12. 32. *It is your Fathers good pleasure to give you a kingdom: and this is a Kingdom which was prepared for them, from before the foundations of the world were laid: so that the Saints of God, besides that Kingdom that they shall have upon the foundation of the world, shall have a Kingdom prepared for them, from before the foundation of the world was laid, which is a house eternal in the Heavens.*

Amongst the twelve chosen Apostles of Jesus Christ, John was the beloved Disciple, who lay in the bosom of Christ; and therefore he did deeply share in afflictions for Christ; and being banished into the Isle of Patmos, there he had the glorious things that do belong unto this Kingdom opened unto him: it is the Revelation which God the Father gave unto Christ, and Christ by his Angel revealed unto John; 1 John (saith he, in the ninth verse) *who also am your brother and companion in tribulation, and in the Kingdom and patience of Jesus Christ:* John, and the Saints that he did write unto, were travelling towards this Kingdom; yea, and they were in the way too, and that was through many tribulations. You have in the third verse a blessing pronounced upon him that readeth, and they that hear and keep the things which are written in this Prophecy; that is, keep up the testimony of them, and the power of them being manifested in their lives and conversations. Now see those sweet Motto's that he gives to Christ in the fifth verse:

First, he is the *faithful witness*, and that in respect of that witness that he did hold forth in the world to his Fathers glory. And

Secondly, in respect of that witness that he beares unto his people by his Spirit, and that is a witness that he holds forth by his Spirit unto their spirits, that they are the children of God, Rom. 8. 16.

Secondly, he is called the *first begotten of the dead*, as the Apostle argues it in *1 Cor. 15. 21.* For since by man came death, by man came also the resurrection of the dead: and in verse 22, he speaks of Christ as being the first fruits, agreeing to that in *Col. 1. 18.* where he is called the *first born from the dead.*

Thirdly, he is called the *Prince of the kings of the earth*; and this very manifest in Scripture: he is ~~also~~ called the *King of kings, and Lord of lords.* But I shall speak something of that which he delivered to the Pharisees, *Mat 22. 43.* If David then call him Lord, how is he his son? It was the question that Christ put unto the Pharisees; *What (saith he) think ye of Christ? whose Son is he? And they answered him, The Son of David.* How then (saith Christ) doth David call him Lord? as in *Psalm 110. 1.* So that by this it doth appear, that Christ is both *Dauids Lord, and Dauids Son*: he is *Dauids Lord*, not onely as he is Lord of Heaven and Earth, but also as he is King of kings, and Lord of lords. And thus he is *Dauids Lord, and Dauids Prince*, as well as *Nero's Prince*, or any other wicked Prince that ever was upon the Earth.

Again, he is *Dauids Lord*, in respect that he shall sit upon *David's Throne*; and this is that which David by faith did foresee, and that which is promised Christ in *Luk. 1. 31, 32, 33.* Now I hope that there is none that will deny that Christ is the Son of *David*: for taking upon him our sins, he must of necessity take upon him our body; *a body hast thou prepared me.* And thus he was in all things like unto us, sin onely excepted; and that the Scripture might be fulfilled, he is born of a Virgin, *Isa. 7. 14.* compared with *Mar. 1. 23.* I am perswaded in my very conscience, that the clearing up of the birth of Jesus Christ, with his personal appearance in the flesh, to suffer and dye for sinners, together with his personal appearance in glory hereafter, will be the Doctrine that God will make effectual in order unto the conversion of the Jews: for I understand that herein lyeth their blindness, which was also in their forefathers, and

expectation of the Messiah in a state of glory ; but what saith Christ unto this ? *O fools, and slow of hearts to believe ! ought not Christ to have suffered these things, and so to have entered into his glory ?* Luk. 24. 25. so that the very foundation of Christs exaltation, lieth and consisteth in his humiliation : because he was despised and rejected of men, a man of sorrow, and acquainted with grief, therefore shall he come in the glory of his Father, and in the glory of his holy Angels.

This Truth is farther confirmed from Rev. 2. 26. *He that overcometh, and keepeth my works unto the end, to him will I give power over the Nations, even as I have received of my Father.* Psal. 2. 9. The saints, as the Scripture speaks, are *Heirs*, joynt *Heirs*, yea, co-*Heirs* with Jesus Christ, and therefore he having received of God the Father to have power over the Nations, he will give the same power over the Nations unto his saints that do overcome : and as he did overcome Sin, Death, Satan and the World, and is now set down in his Fathers Throne, so also he hath a Throne (even the Throne of his father David) that he will give his overcoming Saints to sit down upon with him, Rev. 3. 21.

In Rev 11. 15. it is thus written, *And the seventh Angel sounded, and there were great Voices in heaven, saying, The Kingdoms of this world are become the Kingdoms of the Lord, and of his Christ : from hence it is very plain, that they are the Kingdoms of this world, which shall be given unto Jesus Christ. And the devil, that red Dragon, that devouring Lyon, that old Serpent, did know full well of this, when he came to tempt Christ : for after that he had failed twice, he comes, in the third temptation, with this : All the Kingdoms of this world will I give thee, and the glory of them, so thou wilt but fall down and worship before me,* Mat. 4. 8. 9. he knew it with a witness, from the very first promise that God gave unto fallen man, *The seed of the woman shall break the head of the Serpents ; which is, Christ, born of the Virgin Mary, and manifested to destroy the works of the devil.*

Object. Whereas you speak here of a thousand years reign, it is said in this verse, That he shall reign for ever and ever.

I answer : I do believe that a thousand years is a Type of perfection ; and therefore we cannot read of any of the sons of *Adam* that God did suffer to live a thousand yeers ; to demonstrate unto man, that there is no perfection here in this life : but then see the limitation that this word *Ever* hath in *Scripture*, in *Psal.* 72. 17. it is *for ever, as long as the sun*. But let us take a little notice how the Nations will take this : it is said, *They were angry*, ver. 18. so that while the *Saints* are praising and rejoycing before God, with great admiration in the enjoyment of this salvation, the Nations will be fretting and vexing to see what is come to pass : *for thy wrath is come, and the time of the dead, that they should be judged ; all Christs implacable, impenitent Enemies do but heap up wrath, against this day of wrath*, for this will be a day of Judgement wherein Christ will give to every man, according to his works ; yea, God will have an account of the very earth which he hath let out unto the sons and daughters of *Adam*, for it is said, *He will destroy them which destroy the earth*.

And certainly, this is that the Church of Christ is now in pain for, and crying, travelling to be delivered, even of this *Man-child, who shall rule all Nations with a Rod of Iron*, *Rev.* 12. 5. and that because of that great joy which they will receive when Christ is exalted ; for the *Saints* they are such as love the appearance of the Lord Jesus Christ, *2 Tim.* 4. 8. For when he shall come in flaming fire unto his Enemies, he shall be with his people as a Lamb : *And I looked, and lo ! a Lamb stood on the Mount Zion* : here is fulfilled that Prophecie in *Psal.* 2. *Yet have I set my King upon my holy hill of Zion* : so that he will be both King and Lamb upon mount Zion. *Mount Zion*, as it is written, *shall be exalted above all mountains ; and the Name of Jesus, upon this exalted mountaio, shall be exalted above every Name, and then shall the Saints of God sing the song of Moses and of the Lamb, saying, Great and marvelous are thy works, Lord God Almighty ; Just and true are thy wayes, thou King of Saints*, *Rev.* 15. 3. Now it will be to our purpose to consider in what respect these shall be said to sing the song of *Moses*, which is Typical ; for I believe that both

Jews and Gentiles shall sing this song: *And they sung a new song, saying: Thou art worthy to take the book, and to open the Seals thereof, for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation; And hast made us unto our God, Kings and Priests, and we shall reign upon the Earth, Rev. 5. 9, 10.* so that out of every people, Christ will have a peculiar people. Now let us see how well the children of God travelling towards this new *Jerusalem*, and the children of Israel towards the Land of *Canaan*, will Agree together.

First then, to take in the spiritual meaning, as the Children of Israel were in *Egypt*, under sore bondage; so are all the sons and daughters of *Adam* by nature, under the bondage of sin and Satan, and led captive by him at his pleasure, *2 Tim. 2. 26.* now the Lord by the hand of *Moses*, he brings them out of *Egypt*, and they are set safe over the Red Sea, and now for the Land of *Canaan*: but they came not thither, for we read of their sad fall through unbelief, *Heb. 3. 18.* so the Lord, by the death of Jesus Christ, hath set out a way for all towards the heavenly *Canaan*, but few come thither, and why so? *Many are called, but few are chosen; one of a Tribe, and two of a Family,* as the Scripture witnesseth, *Many that are first shall be last, and the last first.*

Secondly, if we look at the mystical meaning, then by *Egypt* we are to understand *Babylon*, mystical *Babylon*, amongst whose inhabitants there is Egyptian darkness, and the Lord now in the dayes of the Gospel having called and brought his people out of *Babylon*, while they stand upon a Sea of glass mingled with fire, they are enabled by the Spirit of God to sing: *They sing the Song of Moses, and of the Lamb, saying, Just and true are thy wayes, thou King of Saints, Isa. 33. 22.* The Israel after the flesh, they sing, being delivered from outward Enemies; the Israel after the Spirit they shall sing, being delivered from all their enemies, both inward and outward.

In *Rev. 19.* you have the great joy and rejoycing of the Saints at the downfal of *Babylon*, whilst the Kings of the earth

Earth which have committed Fornication with her, and the Merchants of the Whore are weeping, and wailing, and crying out, *Alas, alas*; the Saints they shall be saying, *Alleluiah, salvation and honour, & glory, and power unto the Lord our God, even so Amen. Alleluiah.* It is a praising and rejoycing in the Lord, for his great Judgements and vengeance which he had taken; and to this end Christ was anointed, to proclaim the day of vengeance of our God, *Isa. 61. 2. & 63. 4. & 34. 8.* but in what posture then shall the Saints be in that day? you may see in the 7. vers. *Let us be glad, and rejoyce, and give honour to him; for the marriage of the Lamb is come, and his Wife hath made her self ready.* Well, amongst all this vengeance and Judgement, let us see what will be the Name of Jesus Christ, and that is, *King of kings, and Lord of lords,* vers. 16. We come now to *Rev. 20. 1.* we have presented unto us an Angel coming down from Heaven, having the Key of the bottomless pit: whether Christ be meant here, by this Angel, or no, I shall leave that to the judicious Reader; with his meditations upon *Rev. 1. 18.* where Christ saith, *I have the Keys of Hell and Death*: now this Angel layeth hold on the Dragon, which is Satan, and binds him a Thousand years; and he is cast into the bottomless pit, with a Seal upon him. Some there are that do imagine, that this thousand years was in the time of *Constantine*; but I see no ground for the truth of it: for when he shall be bound, the Nations shall not be deceived with any false worship, as ever hitherto they have been, since the man of sin, that son of perdition, hath been up; and that he was loosed in the time of wicked *Hildebrand* a Necromancer: but the words here in the 3. vers. saith, *That after his binding, he must be loosed for a little season*: now the wise man saith, *There is a time, & a season for every thing*: and if the time since, in the Scriptural Account, can be lookt upon as a little season, yet where hath Satans work been? For I believe, that Satan is yet at his first work, in being a lying Spirit in the mouthes of false Prophets, and so deceiving the Nations in the things of God, and of Christ, and carrying on

on the Mystery of Iniquity ; and at this work he is now very busie, labouring to pervert Foundation-truths by sinful suggestions into our hearts. I know it by mine own experience : for he hath been very much labouring to blind my understanding and judgement in a foundation-truth : but O for ever blessed be that faithful High Priest, the Lord Jesus Christ, who knowing all his plots, hath still kept my Faith running out upon his word, with an answering, *It is written*. But now his last work that we read he shall do, is to gather the nations against this beloved City, to their final destruction : he is no sooner out of prison, but he goes to his work, and loseth no time : it is said, that *he went out to deceive the nations which are in the four quarters of the earth*. Why it is reported by writers, that *Jerusalem* is in the midst of the earth, and so in this sence Christ will rule in the midst of his enemies, as it may truly be said, when Christ taketh possession of any heart ; why there is flesh, and sin, and the world : I, but Christ he is King, & he keeps his Throne, and will at length bring them down under his feet, though for a time (for ends best known unto the Lord) they may have their lurking corners in the soul. Now when Satan had gathered them together, the next news that we finde, is their general destruction by fire, which I believe is the general destruction of the whole world, with all things that are therein. *Heaven and earth shall pass away* (saith Christ) *but not one tittle of my word, until all be fulfilled* : for I finde that the general Judgement of the righteous and the wicked, it followeth afterward, and then shall those wicked ones who were in that last Conspiracie against Christ and his people, and so filled up the measure of the sins of all the Serpents seed, that went before them, be condemned before his Tribunal : for *the book shall be opened, and every one shall be judged according to his works*. But before this Throne and Judgement of Christ, upon this white Throne, by himself particularly spoken of in vers. 11. we have divers Thrones spoken of in the fourth verse : *And judgement was given unto them who had not worshipped the beast nor his Images and they lived and reigned with Christ a*

thousand years; but afterwards Christ who is the Elder Brother, is sole Judge of all; and having finished the Judgement, he delivers up all into the hands of God the Father: then shall the Saints, above what they know now, know with admiration, that the Son and Father are one, and they one in them, according to Christs prayer, *Joh. 17. 21, 24.*

Now in order unto their reigning with Christ, they must be brought forth by the enjoyment of a Resurrection: and this I judge to be the first Resurrection, which shall be only of the Saints that sleep in Jesus; for *the dead in Christ shall rise first*, according to St. Pauls Doctrine, *1 Thes. 4. 10. and 1 Corin. 15. Christ the first fruits*, afterwards they that are Christs at his coming. I know there are some that will apply this Resurrection to the Resurrection of the Soul out of the grave of sin and corruption: Well, I shall not much controvert it; but whoever I see so risen, I do not question his part in the first Resurrection: for it is said, *Blessed and holy is he that hath part in the first Resurrection*: It doth not speak of sinners, but of saints which had not worshipped the Beast, neither his Image, they lived and reigned with Christ a thousand yeers; but the rest of the dead lived not again, until the thousand yeers were finished.

Quest. But what are the rest of the dead that have not their part in this first Resurrection?

Ans. We have them set down in *Rev. 21. 8.* and I am sure there is not a Saint amongst them; they are the fearful, and unbelieving, and abominable, and murderers, and whoremongers, and Sorcerers, and Idolaters, and all lyars; and where shall all these be? why these shall be without; for *without are dogs and sorcerers*, *Rev. 22. 15.* without; that is, without this holy City new Jerusalem: *coming down from God out of heaven*; so that they shall not see that transcendent glory, which will be manifested in this City, a glimpse of which the Lord even now sometimes lets down into the spirits of his people, that so they might with the Apostle groan for the Adoption, to wit, the Redemption of our bodies: yea, he witnesseth that the whole Creation groans for this, even

even for the manifestation of the sons of God ; and they that had received the first fruits of the spirit, groaned also. O then how shall the saints of the latter dayes that are under the great Promise of the Father, groan and travel for the accomplishment of these things ! And surely such that are in some measure delivered into the beauty, and spiritualness, and glory of this glory, cannot but long and desire to be unclothed, that they might be clothed upon : *John*, in this chapter, saw a new heaven, and a new earth, which was prophesied of long before, in *Isa.* 65. 17. and there you have a description what this new Heaven and new Earth is, in the 18 verse, *For behold, I create Jerusalem a rejoicing, and her people a joy.* A new heaven indeed, when *Jerusalem* which now is, which is in bondage with her children, shall rejoyce with that *Jerusalem* which is above, which is free, and is the mother of us all, which shall come downe from God out of Heaven : there shall also be a new Earth, for the Divell being bound up, there will not be that Enmity in the hearts of Earthly men, neither to the Saints nor amongst themselves, but according to the Prophecie in *Isa.* 65. last. *The Lyon and the Lamb shall lie down together.* vers. 2. *And I saw the holy City new Jerusalem coming down from God out of heaven, prepared as a bride adorned for her husband.* *John* in the time of all this Revelation was in the spirit, *Rev.* 1. 10. *I was in the spirit on the Lords day ;* and all that was revealed unto him was spiritual, from first to last : he that readeth, let him understand. *I saw* (saith he) *the holy City* (for nothing that is unholy can enter in ; flesh and blood cannot inherit the Kingdom of God.) It is a City, and it is a holy City ; and certainly this is the City which *Abraham* by faith looked for, while he was a stranger in the Land of Promise, *Heb.* 11. 10. *For he looked for a city that hath foundations, whose builder and maker is God :* This City hath Foundations, as you may see in the fourteenth verse, and God is the Builder and Maker of it, for it is of his Creation.

This holy City, this new *Jerusalem*, it is said to come down from God out of heaven : doth not this plainly demonstrate

unto us that the saints shall come down from heaven, according as it is written, *The Lord thy God shall come, and all the Saints with him*; and in *Phil. 3. 20.* For our conversation is in heaven, from whence also we look for a Saviour, the Lord Jesus Christ: this is an expectation of Christ from heaven, and I see no difference between this expression and that of Christ's, *I am the true bread which came down from heaven*: now see in what manner this holy City doth come down, and then consider whether it will be any way a disadvantage unto the Saints, to come down from heaven, for they come as a bride adorned for her husband. (O blessed Union!) all the Saints are Christ's Bride, the whole general Assembly and Church of the first-born, whose names are written in heaven, they do but make up the Lamb's Wife; and thus she shall come adorned for her husband, that is, without spot or wrinkle, as will appear if we compare spiritual things with spiritual. For here Christ doth by his spirit and word espouse us unto himself, *2 Cor. 11. 2.* O but there is a marriage day, *Rev. 19. 7.* and then it shall be granted unto the Bride to be arrayed in fine linen, clean and white, which is the Righteousness of the Saints: Blessed are they which are called unto the marriage-supper of the Lamb, Christ he is the King's son, according to *Psal. 72. 1.* and God the Father he will institute a supper for his Sonne, which is called *The Marriage Supper of the Lamb*, a Supper that shall begin, when all other suppers shall have ended: this doth not any way diminish from the souls feeding upon Christ here, according unto Christ's words, *My flesh is meat indeed, and my blood is drink indeed*, but this is a supper the which all the Saints shall be called unto, that they might be married unto Christ, who were in this life espoused unto Christ; and therefore when ye have the cry at midnight, it is said, *Behold, the Bridegroom cometh* Christ comes unto his Saints, as a Bridegroom in the glory of his Father and of his holy Angels: the Saints, they meet Christ as the Lamb's wife, yea, as a Bride adorned for the Bridegroom, that although he comes at midnight to the ungodly, and to the

the seeming godly foolish Virgins without Christ in the world, yet it is the Saints morning-Star, that infallible signe of day unto them.

In the third verse: *And I heard a great voice out of heaven saying, Behold! the Tabernacle of God is with men; Heaven itself will witness unto this truth, [Behold!] wherever we have this word, it speaks out something of admiration, that his people might know the certainty of that which is promised: you have it in Isa. 52. 13. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.*

Christ Jesus the Son of the Eternal God, though equal with God, yet he took upon him the form of a servant, *My Servant shall be extolled; yea, and as it follows, the kings shall shut their mouths at him, &c.* It is said of this new Jerusalem in the fourth verse, *And the kings of the Earth do bring their glory and honour into it.*

In the fourth verse: *And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away.* Here are the Saints in their perfect state, a sinless state; for surely if there shall be no more crying, there shall be no more sinning: when a Saint sins, God will take care to bring him unto Godly sorrow. O but this is a state without sorrow: Sin is a way of pain, but the former things shall be passed away. A Saints grief is either first for himself, or else secondly, for the sins of others: why in both these respects sorrow and sighing shall flee away: if it be in himself, it is from a body of sin; a Law in his members warring against the Law of his minde. O but *this vile body shall be changed, and (as it is written) made like unto his glorious body.*

Secondly, sin in others is that which doth often grieve the gracious heart, as it tends unto the dishonour of Christ: but in this state the Saints shall have no such cause of grief, for Christ alone shall be exalted and admired in them that believe.

I might cite much more in the behalf of this truth, from divers other verses in this chapter: but I pass by them all unto the last verse:

And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lambs book of life: though it hath twelve gates of entrance, yet at these gates there are twelve Angels. There is such a glory of God in the new Jerusalem, as would even torment a poor sinner to be in the presence of it, as you may see in the eleventh verse. As they see not here into that kingdom of grace, set up in the heart of a believer, which consists in peace and joy in the holy Ghost, so they shall not see into that Kingdom of glory that the believer shall be possess'd of, and shall be revealed in him: No, no, it is the Saints only, that can give the description of both, Psal. 145. 10. And thy Saints shall blesse thee, they shall speak of the glory of thy Kingdom, and talk of thy power; they shall make known unto the Sons of men his mighty acts, and the glorious Majesty of his Kingdom.

I come now to Rev. 22.3. *And there shall be no more curse; but the Throne of God, and of the Lamb shall be in it, and his servants shall serve Him. Vers. 4. And they shall see His face, and His Name shall be in their foreheads. And there shall be no night there; and they need no Candle, neither light of the Sun; for the Lord God giveth them light, and they shall reign for ever and ever.* Such as shall be brought unto this state of glory, shall never more know what belongs unto the curse: for they being redeemed from the curse of the Law, Christ being made a curse for them, they shall also be delivered from death into a state of immortality; and therefore they are said to *reign for ever and ever*: here the Saints shall see that beatifical vision, and be perfected in that glory which in some measure was here revealed in them, (according as the Apostle saith) *he revealeth them unto us by his Spirit*: they shall see his face, and his name shall be in their forehead: this name is that name which Jesus Christ shall write upon him that overcometh, even the name of my God, and the name of the

Citie of my God, which is new Jerusalem, which cometh down out of Heaven from my God: and I will write upon him my new name, witnessed in Rev. 3. 12. agreeable unto this is that Prophecie in Isa. 65. 5. For the Lord God shall say there, and call his servants by another name: but this in the time of this new Jerusalem state, as you may see in vers. 17. whereas formerly men blessed themselves in the abundance of their enjoyments, there shall be no such Generation here; but he that blesteth himself in the earth, shall blesse himself in the God of truth; and whereas formerly the Land hath mourned because of Oaths, now he that sweareth in the earth shall swear by the God of truth: And there shall be no night there, and they need no Candle, neither light of the Sun, for the Lord God giveth them light, and they shall reign for ever and ever. It hath been night long enough, but now the day shall dawn, and the shadow shall flee away, and it shall be such a day, as night shall never follow it, yea, such a day as shall not need the light of the Sun, if by the Sun we may understand, as also by the Moon, to be held forth unto us the Ordinances of the Gospel in this respect, in this respect there will be no need of these, because we shall no more see darkly as through a glasse, (though much glory is so manifested) but we shall see him as he is, Isa. 60. 19, 20. Now here I would speak a word unto such who professing themselves to have gone through all, and do look upon others as Carnalists & Legalists that walk in the practise of Ordinances. Certainly if in this state there is no need of these, we may safely conclude that untill this state there is need of them, and that it is the will of God that his people should walk in them according as it is written in Isaiah, Thou meetest him that rejoiceth and worketh righteousness, and remembreth thee in thy wayes. We are so frail and so apt to be taken in the snare of iniquity, that we have need to be instructed in many things; (as the Apostle saith) though we know them already: and if Satan can but once finde us in that sin of spiritual pride, then it is to be feared that he will beguile us as once he beguiled Eve; For it is the Lords revealed method

thod to discover himself in love and mercy, in, and through his own appointments: but I would not limit the holy One of Israel, neither yet would I set up the Ordinances as to the bare use and practise of them, without the enjoyment of God in them, or above the enjoyment of God without them: *He gave some Apostles, some Prophets, some Evangelists, for the perfecting of the Saints;* and this should be the great aime and end of Saints in the use of Ordinances, to presse forwards after perfection, if that by any means they may attain unto the Resurrection of the dead, which *Paul* pressed after, but yet did not leave nor forsake any of the least of Gods Ordinances: wherefore *Return, Return, O Shulamite, unto the flock of thy Companions, Return, O back-slidden Israel, for God will heal thy back-slidings, for the redeemed of the Lord shall return and come unto Zion.* Isa. 35. ult. O hasten into the way of righteousness, and get thee out of all filthiness: both of flesh and spirit, before that word come out, *He that is filthy, let him be filthy still,* vers. 29. *He which testifieth these things, saith, Surely I come quickly, Amen. Even so come Lord Jesus.* I had thought: here to have concluded all: but my thoughts being altered, I have desired to speak a word unto all, whether Saints or sinners. And first, unto the poor sinner: Alas, what is all this unto thee? I will tell thee what it may be likened unto, it may be likened unto a man that tells a poor Caprive bondslave of a glorious Kingdom, with the Liberties and Priviledges of the Subjects, and the goodness of the Prince, but all this while this poor man is in his Chains and Fetters, and may cry out, *What is all this to me?* Why, it may be that thou wilt say that thou dost believe all this, and thou dost believe that Christ shall have a Kingdom: this thou mayest believe, and believe no more then the History of the Gospel: and what will it profit thee to know the History of Christs reigning without thee, and not be acquainted with the mystery of Christs reigning, within thee? it is only such as have followed Christ in the regeneration, such onely as have here been made partakers of the spirit and grace of this Kingdom, that shall hereafter be taken

ken into the fruition of it. Wherefore well it is to be noted, that Christ said, *Straight is the way, and narrow is the gate that leadeth unto life, and few there are that finde it.* Truly, we may say, few there are that seek it, and of the few many shall strive to enter in, which shall not be able. Should we then make this Atheistical conclusion, To what purpose should we strive? (God forbid) but as Christ saith, *strive therefore.* There are many that will bid fairly for the Kingdom, but will not come to the set rate: some there are that bid too little, and others there are that bid too much; and the last are worse then the first. They that bid too little, are they that would give Christ a part of their hearts, but would keep the other part for the world; they would cut off a left hand sin, but not a right hand sin: but let such know that Christ will either have all, or none at all. The second sort which bid too much (not that any can either bid, or give too much upon a right account) are they, that when the Gospel saith, *He every one that thirsteth, let him come without money, and without price;* yet these will bring something of their own, and so from some qualifications within themselves, would set up a Saviour of their own, which is directly opposite to the minde of God, in his revealed word: and Oh that such would consider these two Scriptures, *Act. 4. 12. 1 Cor. 3. 11.* Alas, were we but made sensible with the Church in *Isaiah*, that all our Righteousness were but filthy Rags, we would never willingly appear so before *The King of Glory.*

Truly poor sinners may be likened unto a company of strangers, unto whom a Prince resorting, makes Proclamation of a precious Pearl that is to be had, onely for coming & receiving it: Now these strangers not believing the proclamation, either first neglect to come, or else further questioning his faithfulness, bring with them their Country Coin, which is but stones and rubbish. Truly the comparison is rather too short to hold forth the free-Grace of God in Jesus Christ, who hath made Proclamation, *Let him that will, come, and take of the water of Life freely.* Christ Jesus is both Prince and Pearl,

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who hath made Proclamation by himself, and by his Saints, of himself, unto poor sinners; they are the strangers (for so are all sinners) that questioning his faithfulness, will not come; as Christ himself saith, *Ye would not come unto me, that ye may have life*; and this is that, when the Spirit of God comes, it will convince the sinner of this great sin of not believing in Christ.

The second sort are they that undervaluing the worth of this Pearl, will bring something of their own to purchase it: If God the Father had set a price upon Christ, for every one to pay, before he should receive him, ah! wo had been to all poor sinners: but now Christ is to be given, he is not to be bought.

Object. In *Mat. 13. 45, 46.* it is said, *The Merchant BOUGHT the Pearl.*

The Parable is very significant, but doth no way contradict what hath been affirmed.

First, if we consider the Merchant in his seeking condition, he is seeking goodly Pearls: the young man in the Gospel comes to Christ, saying, *Good Master, what good thing shall I do to inherit eternal life?* and being directed, but not carryed forth thereunto, by the power of the love of Christ, he utterly failed: but now this Merchant being directed to seek for Christ, and finding of him, is enlightened from above to see him to be the Pearl of great price, & so sells & hates, & forsaketh all for Christ. Now in his finding of him, it is plain that Christ first found him, as he saith, *Ye have not chosen me, but I have chosen you*, *Mat. 4. 18, 22.* Lord, (saith Peter) *We have left all, and followed thee*; and Paul counted all things dung and dross, and was willing to suffer the loss of all things that he might gain Christ; which was onely the working of the love of Christ dwelling in him: O poor sinner! what is it that stands in thy way? is it hills or mountains? all the opposition that either sin or Satan can make against thee? why behold, *He comes leaping over the mountains, and skipping over the hills*; even He whom thou hast made thine Enemy, first seeks for a Treaty; O give Him entertainment

ment while He knocks at the door of thy heart ; and say, *Welcom Jesus, Rule and Reign in the midst of thine Enemies, and let all thine Enemies be made thy Foot-stool.* But thou wilt say, I am a very bond-slave unto my sins and corruptions : why of a captive slave Christ will redeem thee, and make thee his servant ; and canst thou desire a greater dignity then to be a servant of Jesus Christ ? and that Faith may have a ground for this, see *Isa. 61. 1.* *Paul* the chiefest of the Apostles glorieth in this, that he was the servant of Jesus Christ, *Rom. 1. 1.* and when once thou art the servant of Jesus Christ, it will no longer then be thy complement unto men [*Your Servants, Sir*] for Saints are bought with a price, that they might not be the servants of men, *1 Cor. 7. 23*

Another it may be, will say, I have been an Enemy unto Christ, and to his Wayes, and to his People : truly this is a very bad condition, yet Christ makes Friends of Enemies : all sinners are Enemies, but God commended his love unto us, in that while we were yet sinners, Christ died for us ; therefore it is high time for thee to see that thou lovest aright, and hatest aright : if thou lovest rightly, thou lovest God ; if thou hatest rightly, thou hatest the world. See what *James* saith, *Jam. 4. 4.* *Know ye not that the friendship of the world is enmity to God ? whosoever therefore will be a friend of the world, is the enemy of God.* And *John* saith, *Love not the world, nor the things of the world.* *If any man love the world, (either the lusts of the flesh, or the pride of life, or the lust of the eyes) the love of the Father is not in him.* Saints do not thus learn Christ, who hath said, *If any man will be my Disciple, let him take up his Cross, and follow me.* Of a vagabond stranger, thou mayst be an adopted Son ; of a Begger, a King ; and therefore seek not after the Kingdoms of this world, but rather profess (as once the Captain of our Salvation did before *Pilate*) *My Kingdom is not of this world.*

I shall conclude all that I have to say, with that good word of the Apostle *Peter*, in *Act. 2. 36.* *Therefore let all the House of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ.* *Peter* so preached

ched Christ, that he got three thousand souls at that time, in the Net of the Gospel: a good example for the Ministers of the Word to take pattern by. And we shall finde that he preached unto them of the visible Kingdom of Christ, as you may see vers. 30. *Knowing that God had sworn with an Oath, to him, that of the fruit of his loynes, according to the flesh, he would raise up Christ to sit on his Throne.* A Scripture it is, so full to the truth, that neither all the Sathan-like transformed Angelical light, on the one side, or all Political, Philosophical light on the other side, shall be able to deceive the truly-enlightened Soul.

Now therefore I intreat you, unto whom this shall come, that ye receive it in the love of it, and marvail not that ye cannot hear these things from the Great Doctors, and Rabbies, and Clergy-men of this our age; for it is the Fathers good pleasure to hide these things from the wise and from the prudent. But wouno them, for their judgement is at hand, (as it is written) *The wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid,* Isa. 29. 14.

The Lord give thee an understanding heart, to try whether these things be so or no. *AMEN.*

I would now willingly also commend something unto such as are sanctified in Christ Jesus, called to be Saints, even unto as many as are preserved in Christ Jesus, which have received the *White Stone*, which none knowes but he that receiveth it: That you would shew forth the Vertues of Him that hath called you, and hath translated you out of the kingdom of darkness into the Kingdom of his marvellous light. I cannot but cry out with the Apostle, *What manner of persons ought we to be in all holy conversation, and Godliness?* O it becomes us that look for Christ from heaven, to have our conversation in heaven: certainly the knowledg of this truth should make us to trample upon the world, & the glory thereof, as base & contemptible, and to content our selves in the worst of conditions, in the quiet hope, & patient waiting of our Lord from heaven, Surely the coming of Christ cannot but

but yield very much comfort unto the soul that is assured of its interest in Christ.

Are Saints the Stewards of Christ? then let them know that their Lord and Master will return and call them to an account: and blessed is the servant whom his Lord when he cometh shall finde so doing.

Are Saints the Spouse of Christ, the Bride of that blessed Bridegroom? then let them know, that whatever their afflictions may be in this world, yet their loving husband will return from his long journey, and put an end to all: and let not the Saints expect their full deliverance until he come, but rather persecution and suffering while the world stands; for he hath said, *In the world ye shall have trouble*, and, *through many tribulations we must enter into the Kingdom*; and therefore it is our duty to arm our selves with the same minde: *For if we suffer with him, we shall also reign with him*: Christ Himself hath shewn us the way, and we are called by His Name, O let us foll w his footsteps. And surely it doth highly concern us to look to it that as Christ forewarn'd us, we be not overtaken with surfeiting, and drunkenness, and cares of this life, and so that day come upon us unawares; we shall hardly win the race, if our hearts be loaded with the things of this world; and they will so lull us asleep, that we shall endanger our selves to be found sleeping at Christs coming, and therefore how doth it become the Saints at this day to be provoking one another to love, and to good works, exhorting one another, and so much the more, as ye see the day approaching. O let us consider that our Lord is a Person of such Highness and Excellency, that he deserves our waiting for Him: for he is the *King of kings, and Lord of lords*.

It is but being faithful unto the death, and enduring unto the end: the battel is but once to be fought, and the race is but once to be run; but yet the Lord knows, that without his sufficient grace, we shall not overcome: and therefore how doth it concern us to take the oyl of the grace and spirit of God into our Lamps, lest when the bridegroom cometh, we should

Should be found wanting, but rather to shine as lights set upon an hill, and as Bees, sucking Honey from this precious flowery Truth, from which so many spiders have suck'd poison, as (if History may be believed) some out of a notion of this Kingdom, to be but meer earthly, and for sensual delights, have run out into all manner of licentiousness, and the devil hath made great use of it against the truth, and no doubt but he will do still: but what saith the Apostle? *We can do nothing against the truth, but for the truth*; but truly (with shame let it be confessed) we do much in these dayes against the truth, because we do not walk as becomes the truth, but God hath promised (and we do believe it) that the Redeemer shall come out of Zion, and shall turn away ungodliness from Jacob, Rom. 11. 26. *And when the inhabitants shall not say, I am sick; for the people that dwell therein shall be forgiven their iniquity, Isa. 33. 24.*

Oh how greatly now is Unity to be desired amongst the Saints! Truly I have for a long time been running to and fro, and now I will give you the report of all: but I may truly say, All seek their own, and none the things of Jesus Christ; yea even the Saints themselves in their severall Forms, are so zealous about shadows, and are not so careful in the substantial commands of Jesus Christ, that as for poor Way-faring souls, they may cry out and say, Lord where are thy Disciples, which are to be known by their love one to another? but may also come upon Jesus Christ again, and say, *Tell me, O thou whom my Soul loveth, where thou feedest*. VVell, let the way-faring man be encouraged, and let the lambs of Jesus Christ be comforted; for yet a little while, and there shall be but one Shepherd and one sheepfold: and in the mean time, see, that ye are walking in the way that ye should go, even in the way of holiness, wherein the way-faring-man, though a fool, shall not err, but be seeking the way to Zion, with their faces thitherward.

And Oh that the Lord would put it into the hearts of his people, according to that *Isa. 57. 14. Cast ye up, cast ye up, prepare the way, take up the stumbling block out of the way of my people*

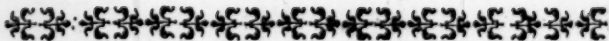
people: Surely if ye did but know how the mouths of the wicked are opened against you all, you would quickly shut your mouths that ye have so opened one against another.

There are many (I fear) that are ready to say, with the fool, in his heart, There is no God; but it were to be wished that the people of God would continually remember this, that whatever comes to pass, it is that the Scripture might be fulfilled: if a *Judas* betray Christ, it is because the Scripture might be fulfilled, *Act. 1. 16.* compared with *Psa. 44. 9.* If perillous times come, wherein men shall be lovers of themselves, covetous, and the like; if because iniquity shall abound, the love of many shall wax cold; or if we should see one servant smiting his fellow-servant, or eating and drinking, building and planting (which so abound in our dayes, in the excess of them) come what will come, we may say of all, The Scriptures must needs be fulfilled: and herein is to be admired the faithfulness & truth of Him who is Truth it self, who hath fore-told us all things that shall come to pass unto his second coming.

If many should come in His Name, saying, *I am Christ*, it is that the Scripture might be fulfilled: but believe it Christian, whoever thou art, no true Christ comes until Jesus comes, who shall come in the glory of his Father, and of his holy Angels. So that thou shalt not need to follow *Le here, or to there*; for (if thou art indeed a Christian, one that believeth that Jesus is the Son of God) thou shalt appear with him in glory, *Col. 3. 4.* Again, it is written, That he shall send forth his Angels, and they shall gather together his Elect from the four windes, that so the prayer of Jesus Christ may be fulfilled upon all his servants, *Father, I will that they also which thou hast given me, be with me where I am.* *Job. 27. 24.*

Wherefore (as the Apostle saith) comfort one another with these words: and certainly hereby will the saints be distinguished in the latter dayes, from all others. Because that when such as are but men shall have their hearts fail them in the sight of those Judgements, Earthquakes, Famines and Pesti-

Pestilences, which shall come upon the earth, then shall the Saints of the most High lift up their heads, as knowing that their Redemption draweth nigh: Unto which duty I will also resolve, in the strength and Spirit of the Lord, with the Prophet, in *Isa. 61. 10, 11.* *I will greatly rejoice in the Lord, my soul shall be joyfull in my God: for he hath clothed me with the garments of salvation, he hath covered me with the Robe of Righteousness, as a Bridegroom decketh himself with Ornaments, and as a Bride adorneth her self with jewels. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord will cause Righteousness and Praise to spring forth before all the Nations.*



Hosanna

HOSANNA unto David's Son,
*The Lords anointed One,
 Who shall have the Dominion
 Upon his Father's Throne.*

*Triumph and shout O heavens high,
 And let the earth rejoyce;
 For why, with Might and Majesty
 He shall lift up his voyce.*

*O let the Bride prepare her self
 Against this Marriage-day,
 When Christ shall bring his saving health
 Unto his Saints for aye.*

*Let Sinners come, and now fall down,
 And worship at his feet:
 For he alone shall have the Crown,
 When his with him shall meet.*

*Before his golden Scepter fall;
 Then know assuredly,
 His Iron Rod you shall not feel
 With grief and misery.*

*His bleeding wounds, our stretched arms,
 And yearning bowels sure
 Run towards you, that from all harms
 You might alwayes endure.*

*He is the sure Foundation-stone,
 JEHOVAH'S Treasury,
 He is the choice and lovely One,
 Unto the faithful eye.*

*He is true Wisdom for the fool,
The sure and certain way;
Meat, Drink and Cloathing to the Soul
That trusts in him alway.*

*He is the first, and eke the last,
Was dead, and is alive.
And lives for aye: O then to Christ
All honour, glory give.*

*If to the Father thou wouldst go,
He is the onely door:
O strive to enter in; (why so?)
Few shall; then strive the more.*

*If unto God an Offering
Thou wouldst put up for sin,
It's Christ our Priest hath done the thing,
Our sins were laid on him.*

*A Prophet to his Saints is he;
A King to Rule and Reign:
King, Priest and Prophet thou may'st be;
Thy Title hee'l maintain.*

*Acquaint thy self now with the Lord,
His Name, and dwelling Place:
Be guided by his Spirit and Word
Till thou hast run thy Race.*

*O Virgins know, both Fools and Wise,
The Bridegroom is at hand,
He comes, he comes, let this suffice:
But who with him may stand?*

*It's he that walketh righteously,
And speaketh full upright:
As for deceit, he sets it by,
From evil shuts his sight.*

*His dwelling place shall be on high ;
 His bread and water sure :
 His eyes shall see the Kings glory,
 In joy for to endure.*

*What blameless ones ought we to be,
 That know he will appear ?
 From worldly cares Lord set us free,
 Remaining in thy fear.*

*O let the glory of this day
 So dwell upon our Minde,
 That we may forward press alway ,
 Forgetting what's behinde.*

*And let the Nations know, O Lord,
 Thou wilt thy right maintain ;
 Unto the Heathen send this word,
 That JESUS CHRIST shall Reign.*

*So come, O Lord, O quickly come ;
 The Bride shall glory then :
 This is Saints joy, that Christ shall come.
 ALLELUIAH, AMEN.*



A POST-SCRIPT.

I Have now but this one thing more to acquaint the Reader withal, and that is, The reason why this little Treatise is brought forth into the world. Know therefore, all and every one unto whom this Treatise shall come, That on a certain time I entered into a publique Assembly, where a great Rabbi did speak against this Truth, and called the Professors thereof Hereticks : But this I should have minded before, That as I was purposing in my heart to go in, because I thought I might hear something that was good, nevertheless I had this sweet Voice behind me, from the Spirit of the Lord, *My Sheep hear my voice, and a stranger they will not follow* : nevertheless (wretched man that I was) I went on, and came in ; and while I was hearing, I had great strivings and strugglings in my soul, whether I should speak or no : one great Objection was a Declaration from the Higher Powers against the Disturbance of any publick Minister ; but by Experience have I learned that the truth of Christ is to be vindicated, rather than the command of man obeyed.

But just and righteous was the Lord, in that after

I had grieved and resisted (if not vexed) his Spirit, that he should leave me to mine own strength, and so flesh prevailed ; and now at what time soever I came to present my self before the Lord, the Words of Christ stuck as a Dart in my heart, *He that is ashamed of me and of my words, in this sinful and adulterous generation, of him shall the Son of man be ashamed, when he shall come in the glory of his Father and of his holy Angels.* And though I could not for some space of time afterwards see my sin, yet now Satan helpt on to the uttermost, so that I was in great fear that I was guilty of that *Unpardonable sin* ; but the Lord, that watched over my soul for good, did first strengthen my faith from the consideration of the unvaluable preciousness of the blood of Christ: but still unbelief was very powerful, and great tumults there were in my soul ; yea, I may say, The bones of my peace were broken, sometimes concluding this, and sometimes that, and at the same time under the guilt of another sin that lay heavy upon me, and thus was I afflicted and tossed, but not comforted ; but God that is plentiful in loving kindness, visited my soul with so sweet a promise, so suitable unto my condition, as possibly my soul could wish : for when he was working godly sorrow in my soul, and gave me a sight of him whom I had pierced, yea, when I was mourning for the Abomination of others, from *Isa. 6.5.* and had the sense of these sins upon my heart, I cried out in my sorrow, *Lord, whither shall I be carried away in this stream of iniquity?* It was immediately whispered into my soul, by the sweet and still voice of the Spirit of God, *My Grace is sufficient for thee.* And faithful is the Lord who hath fulfilled his Promise

mise : for whereas before I did finde that he had taken his holy Spirit from me, and I had not the pourings forth of the Spirit of Grace and Supplication; now his assisting grace was come, and now I confessed my sin freely : I question not but that also his accepting grace is sufficient for me, and his rewarding grace in his due time, even for me also, on whom the Lord Jesus might have been ashamed.

Now therefore, in the words of my dear Saviour, I do counsel every one that hath an ear, to hear what the Spirit saith unto the Churches, *Rev. 2.*

A SONG OF PRAISE.

A Rise, shine forth, my Soul, thy light is come ;
 Stand and admire at free-Grace and Love :
 The morning-Star appears, break forth O Sun,
 With thy sweet Rayes, descending from above.
 Disperse all Clouds, and gather my souls praise,
 My Love, my Choice, my Glory, and my Crown :
 O Thou who art the Ancient of dayes,
 To Thee be Honour, Power and Renown.

Sam. Grosvenor.

F I N I S.

